



ACPA Newsletter

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NOMINATION BALLOTS

Accompanying the present issue of the NEWSLETTER, members of the Association will find a ballot for the nomination of officers. This year a president-elect and one member of the Board of Directors are to be selected. Complete instructions relative to the nominations are provided on the ballot paper. According to the time schedule provided in the Constitution, nominations close April first, which means that your ballot must bear a post-mark by that date at the latest in order to be counted.

NEW LIST OF MEMBERS

Members of the Association will find accompanying the nomination ballot an up-to-date list of members of the Association, corrected to January first of this year. The January issue of THE AMERICAN PSYCHOLOGIST contained the names of the 1,264 newly elected members of the APA. Seventeen associate members of the ACPA were among them, and these persons have automatically been advanced to the status of constituent members in our organization, and are so listed in the accompanying roster of members. The Association has always urged qualified Catholic psychologists to join the APA, and as an incentive in this respect the differential between associate and constituent membership was established. An indication of the extent to which this aim has been realized, as the Association has increased in membership, is given in the following table:

<u>Year</u>	<u>Constituent</u>	<u>Associate</u>	<u>Total</u>	<u>% Constituent</u>
1949	144	87	231	62
1950	173	85	258	67
1951	225	45	270	83
1952	258	54	312	83
1953	291	57	348	84
1954	317	64	381	83
1955	367	74	441	83
1956	419	75	494	85
1957	458	81	539	83

VOLUME ON PERCEPTION

It will perhaps be remembered that the program at the last annual meeting of the Association, held in Chicago on September 1, 1956, was devoted to a consideration of a single topic: perception. It was planned to issue the papers coming out of the meeting as a symposium on the subject of perception. An editorial Committee consisting of Rev. William C. Bier, S.J., Executive-Secretary of the ACPA, Dr. Salvatore G. DiMichael, Chairman of the Committee on Publicity, and Dr. Raymond J. McCall, Chairman of the Committee on Membership, has been at work on this project which is now nearing completion.

The published symposium will consist of three parts: I: Research Findings; II: Philosophical Implications; and III: Psychological Implications. The basic paper in the first part has been contributed by Sister Marian Dolores Robinson, S.N.J.M., in the second part by Rev. John W. Stafford, C.S.V., while the third part contains three papers: one, on Experimental Implications by Dr. Mary E. Reuder,

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another, on Clinical Implications by Rev. Charles A. Curran, and a final one, on Social Implications by Dr. Rudolf Allers. A foreword has been contributed by Msgr. Timothy J. Gannon, ACPA President.

The volume runs to 105 pages of text, plus ten introductory pages. It will be 5 1/2 by 8 1/2 inches in size, and is being lithoprinted by Edwards Brothers, Ann Arbor, Mich. Unless unforeseen delays develop, the volume will be ready for mailing within a month. Copies will go automatically to members of the Association, just as does the NEWSLETTER itself, as part of their dues. Subscribers may purchase the symposium for \$1.00 a copy, and they will find a convenient order form for this purpose accompanying the current issue of the NEWSLETTER. Members of the ACPA may pur-

chase additional copies of the symposium at the same price. Apart from the NEWSLETTER itself, this symposium represents the first publication of the ACPA. Present planning would call for a similar volume, not necessarily each year, but as often as the program and the papers at the annual meeting make publication practicable.

NEWS BRIEFS

SUMMER INSTITUTES. The second bi-annual Institute for the Clergy on Problems in Pastoral Psychology, sponsored by the Psychology Department of Fordham University, will be held this year from June 24-28. This Institute, financed in part by a grant from the New York State Department of Mental Hygiene, is open to clergymen from the Greater New York area. Proceedings of the first Fordham Pastoral Psychology Institute, held in 1955, are available at \$1.00 a copy. . . . For the fourth successive summer the Institute for Mental Health at St. John's University, Collegeville, Minn., is offering a series of three week-long workshops on Pastoral Care and Psychotherapy. These workshops are likewise open to clergymen of all faiths, are supported by a grant from the Hamm Foundation, and are sponsored for priests of the upper-midwest by His Excellency, Most Reverend Peter W. Bartholome, Bishop of St. Cloud. The sessions this year will be: July 21-26; July 28-August 2; and August 4-9. . . . For the first time this year, Loyola University of Los Angeles announces a six-week workshop on Personality and Mental Health from June 24 to August 2. The workshop is divided into three sections: (1) Normal personality and its problems; (2) Neurotic personality and psychotherapy; and (3) Psychoses, psychopathic personality, and prevention of mental disorders. Each of these sections is scheduled to run for a two-week period.

ACTIVITIES OF ACPA MEMBERS. During January and February, Rev. William C. Bier, S.J., of Fordham University, gave a series of five lectures on Psychological Aspects of Pastoral Work to the members of the New York Archdiocesan Institute of Ecclesiastical Studies. He also addressed the Army Chaplain School at Fort Slocum on January 17 on the topic: The Contribution of Psychology to the Work of the Clergyman. . . . Dr. Lawrence T. Dayhaw, of the University of Ottawa, presented a paper last November on Factor Analysis of the Wechsler-Ottawa at the annual meeting of ACFAS (Association Canadienne-Francaise pour l'avancement des Sciences). . . . In January, Rev. James E. Royce, S.J., of Seattle University, began a ten-week series on Basic Psychology over an Educational TV Channel. The telecasts have been running twice weekly for half hour periods. . . . Mary A. Sweeney, of the St. Paul Department of Education, gave a talk during January to a parents' group at the Christ Child School for Exceptional Children. . . . For the second successive year, Vera D. Denty has come from England for an extensive lecture tour in this country. She arrived at the end of January and will be in this country for about two months. . . . Dr. Joseph G. Phelan, of Stevens Institute is spending an extended period this winter at Monterey, Calif., working on an assignment for the Bechtel Corporation. . . . On January 14, Sr. Annette Walters, C.S.J., of the College of St. Catherine, St. Paul, Minn. lectured and conducted a discussion on Psychological Aspects of Disaster, at the Center for Continuation Study, of the University of Minnesota. . . . Rev. Raymond H. Shevenell, O.M.I., of the University of Ottawa, lectured to the Oblate Educational Conference during December on the topic: What the School of Psychology

CONSCIENCE AND SUPEREGO

Jaime C. Bulatao, S.J.
Fordham University

The Catholic psychologist impressed by Freud's great discoveries, cannot but be intrigued with the problem of assimilating these discoveries into Scholastic thinking. Particularly in the field of Ethics he asks himself: what does the Scholastic concept of conscience stand to gain, in clarity and articulation, from Freud's concept of the superego? To attempt to answer this question one must try to understand the two distinct systems of thought.

Superego

Freud's tripartite division of the psyche into id, ego and superego is well known. Each part or "institution" is envisioned as growing from a previous state. At first the child is just a bundle of impulses, pure id. Then as it comes into contact with reality, the organism develops an outer mechanism, the ego, by which it adapts its impulses to reality. Up to about the age of five, this little ego's norms of "good" and "bad" are entirely outside itself, namely: good is what pleases the parents, bad is what displeases them. But there comes a time when the child "introjects" his parents' attitudes. Their voice now becomes an interior voice, commanding, praising, and punishing. Thus the superego comes into existence.

Freud taught that this introjection of the parents by the child took place as a consequence of the Oedipus complex, although later psychoanalysts assign its beginnings to an earlier period in the child's development. In any case the introjection of the parents' attitudes is for the most part an unconscious process, and the superego itself remains mostly unconscious. It is generally much more severe than the real parents themselves. Such attitudes isolated in the unconscious from the reforming influence of reality, have no chance to match the conscious intellect's rapid growth. Thus, childish prejudices can exist in university professors, and scruples in moral theologians. For Freud this superego is the same thing as "conscience."

Faced with the Freudian ethico-psychological system, the Catholic psychologist will be inclined to take a two-fold stand. First, even though he does not go all the way with the Freudian oedipal explanation, he will accept the reality of something like the superego. "That the child in any culture tends to develop supra-individual controls through identifications with some sort of external figure or pattern seems incontrovertible -- and perhaps the essence of Freud's contribution in his time" (3). Every priest has had some experience with the superego, not only in its extreme exemplification, the scrupulous person, but even in normal people who feel guilty even when they know they are innocent, e.g., the penitent who confesses that he missed Mass through illness, just in order to get rid of the guilty feeling. Second, the Catholic psychologist must distinguish Freud's unconscious conscience from the Scholastics' conscience whose prime characteristic, one might say, is that it is conscious.

Conscience

Conscience, in the Scholastic system, is the judgement of reason on the goodness or sinfulness of an act. It assumes the existence of objective morality and of an unchanging norm of morality: human nature with all its essential relations. And yet, while the objective norm may be unchanging, there is a subjective norm which is quite capable of growth, in that an individual or a group can be more conscious or less conscious of the objective norm. As St. Thomas says (I, 79, 13), conscience is the "turning of our knowledge and our science upon our actions." Hence, as our knowledge grows so also does our conscience grow. Witness the difference between a child's conscience and a mature Catholic's. Hence when a man makes conscience his norm of living, he is capable of moral growth. But when he makes superego his habitual norm, he condemns himself to moral infantilism.

Distinction between them

One must sedulously distinguish between superego and conscience. Conscience is reason, reaching out for values "beyond biological needs of instincts or social interests" (4). Superego is a "precipitate of childish introjections" (1), a pushing out of "biological function... without regard to social, moral, or spiritual consequences" (4). Mother's love is a value; over-protective "momism" is mere biological function. Hitlerism was the projection of the national superego upon one man and the subordination of the individual conscience.

There are other differences. Conscience involves consciousness of having performed or omitted an act; superego is mostly unconscious, does not distinguish between the wish and the act, and punishes both equally with guilt feelings. Conscience allows freedom of choice between good and evil, merely presenting the values inherent within each choice; superego diminishes or inhibits freedom, as in those soldiers of the Korean war who were unable to shoot at the enemy because of superego prohibitions against aggression. Conscience permits a man to have true remorse, i.e. a judgement of having done wrong, where feelings of guilt, if any, are consequent on the judgement: "I feel guilty because I am guilty." Superego brings not so much remorse as anxiety and neurotic guilt: "I feel guilty, therefore I must be guilty."

Superego Religion

At least this much, then, can Ethics gain from Freudian psychology: it can get a clearer notion of conscience by distinguishing it from superego. Failure to make this distinction can lead to such falsifications of morality as Phariseism, Albigensianism, Jansenism, Puritanism -- moral systems which can be called "Superego Religion" (2). Such pseudo-morality will be characterized by emphasis on the wrath of God, upon Whom it projects the superego's severity. Violators of the community's moral code will be punished with extreme cruelty, as they were in the time of the Inquisition or in Puritan England. Sex and id impulses will be taboo. Even innocent recreations, the use of alcohol or cards, will be sternly regimented or completely prohibited. The practice of the love of God will degenerate rapidly into sheer formalism, which has its prototype in the Pharisee of the parable. How similar are the child's statements: "Mummy, I have been good today; I did not wet my bed; I washed my hands before eating; I closed the

front door," and the Pharisee's statement: "I give thee thanks that I am not like the rest of men... I fast twice a week; I give tithes of everything I possess. Obedience to a multiplicity of external rules is overemphasized, not for the intrinsic value of the acts themselves, but as a means of placating authority, of bribing the authority figure for a return of love and security. But love itself is dead, or rather, never was.

Moral Maturity

To be fully human then one must grow from the infantile "morality" of the superego to the moral maturity of conscience. This moral maturity will be marked by a relative freedom from unconscious motivation and by internal autonomy. The morally mature man has arrived at such self-objectification that he can be said to guide himself and not merely be driven. It is the "self-possession" which the Gospel says is gained by patience. True, one must distinguish this concept of moral maturity from the concept of moral perfection. Moral perfection is the habitual choice of the good. Moral maturity is merely freedom to choose the good. One can be morally mature and still be a devil. But such a person will be a devil of his own free choice and will not deceive himself that he is really an angel of light.

Most men, it can be supposed, naturally grow out of the superego phase into the conscience phase, the state of internal freedom. A certain number are unable to take this step into moral adulthood, preferring the apparent security of archaic regimentation. These "escapees from freedom" need therapeutic help to grow up and to come to realize that freedom of choice is a positive gift of God to men and is not a burden or a necessary evil. They must be taught that obedience to the superego is not necessarily a virtue, whereas free obedience to the dictates of conscience always is.

- (1) Freud, S. The Ego and the Id (1923) Translated by J. Riviere. London: Hogarth Press, 1924.
- (2) Lee, R.S. Freud and Christianity. New York: New York University Press, 1949.
- (3) Munroe, Ruth L. Schools of Psychoanalytic Thought. New York: Dryden, 1955.
- (4) Odier, C. Les Deux Sources Consciente et Inconsciente de la Vie Morale. Boudry (Switz.): Baconniere, 1947.

an do to Help Educators Implement the Apostolic Constitution "Sedes Sapientiae"... Catholics in the field of student personnel work are planning a special meeting on April 14, 1957, in conjunction with the national convention of the American Personnel and Guidance Association in Detroit, Michigan. This meeting will be held at 3 P.M. on that date in the Student Union Ballroom of the University of Detroit to discuss: Developing Counseling Services in Catholic Education. The Departments of Education and Psychology at the University of Detroit are the co-sponsors of this function.

NEW AND ADDITIONAL POSTS FOR ACPA MEMBERS: Dr. Salvatore G. DiMichael has resigned as director of the National Association for Mentally Retarded Children to assume the post of Regional Supervisor (Region II) of the U.S. Office of Vocational Rehabilitation.... Dr. Doris E. Ryan and Dr. Frank L. Catalano are joining the psychology department staff at St. Vincent's Hospital, New York City.... Rev. William J. Botzum, C.S.C., chairman of the Department of Psychology at the University of Portland, has been appointed Dean of the Graduate School there.... Dr. Edmund V. Mech, of the University of Oklahoma, is on leave of absence this academic year and has a Mental Health Fellowship at the University of Tennessee School of Social Work.... Rev. Georges Cruchon, S.J., of the Jesuit Seminary at Chantilly (France), is teaching experimental psychology at the Gregorian University, Rome, during the spring semester of this year.... Alita Y. D'Angelo is joining the staff of St. Germaine's Home at Peekskill, N.Y.... Dr. Francis M. Gilhooly has joined the staff of the Klein Institute for Aptitude Testing in New York City.... Dr. Boleslaw Wysocki, who spent last summer as Senior Clinical Psychologist at Larned State Hospital, returned in the fall to Alliance College, Cambridge Springs, Penna., as Associate Professor and Head of the Psychology Department.... Dr. Alexander A. Schneiders, of Fordham University, has been appointed a charter member of the newly-formed National Advisory Board of the Family Life Bureau of the NCWC. He has also been appointed to the Board of Directors of The Astor Home for Children in Rhinebeck, N.Y.... Dr. Urban H. Fleege, after several years as Chief of the UNESCO Technical Assistance Mission in the Philippines, has returned to his post as associate secretary of the College and University Department of the NCEA in Washington, D.C. Philip D. Crisantiello, of St. Peter's College, Jersey City, has assumed the post of news editor for THE CATHOLIC COUNSELOR.

BOOK REVIEW SECTION

Moore, Thomas Verner THE LIFE OF MAN WITH GOD. New York: Har court Brace and Company, 1956. Pp. xiv + 402. \$3.95.

From the Foreword, which carefully points out that Carthusians are men who make prayers not books, to the final index reference to Yule's coefficient, The Life of Man with God is refreshingly different in its approach to the spiritual life. It combines the ancient and venerable tradition of spiritual autobiography with modern appreciations of the empirical method in an original and satisfying manner.

Built around a questionnaire submitted to several hundred subjects selected for their spiritual maturity, the book has a directness and down-to-earth quality that makes it difficult for even the ordinary reader to shrug it off with the convenient evasion: "That let's me out."

Back of the book is an author singularly prepared by nature and grace to discuss the psychological setting of man's growth to spiritual maturity. In The Life of Man with God, Dom Thomas Verner Moore, alias Pablo Maria, Carthusian, shares with the reader the wisdom gleaned from a lifetime of solid achievement in the field of empirical psychology matched only by the breadth and depth of his spiritual experience.

The Life of Man with God begins with a section on The Daily Life of Those who Live with God. Three chapters in this sequence deal with the spiritual life as it is actually lived in America today by four classes of people: the layman, the priest on the mission at home or abroad, the active religious, and the contemplative. A fourth chapter points up the necessary connection between self denial and a fruitful Apostolate. Biographic material generously drawn from the responses of the questionnaire gives this discussion concreteness and relevance to the contemporary scene.

A second and much more extensive section is captioned: The Inner Life of Those Who Live with God. In this section the author attempts to trace the beginnings, growth and maturation of man's hidden life with God. The discussion in these chapters follows the orthodox tradition of the great spiritual writers of the West, from Augustine to the Little Flower, but the presentation of Spiritual concepts is constantly grounded in the factual accounts of contemporaries, who are often found to be leading very heroic lives in the midst of quite ordinary, even trying circumstances. Dom Chautard's seven stages of spiritual growth are used as a standard of reference to assay the spiritual condition of the respondents.

Although man is made in God's image, and in spite of the fact that he can find nothing but bitterness and disillusionment apart from God, his life with God does not progress without a struggle. The circumstances of the beginnings of the spiritual life, the problem of lukewarmness, temptation and the rebellion of nature are among the most illuminating chapters of the book. Here the author's authentic psychological insight, born of years of teaching, counseling and research, permits him to move with confidence and adroitness in the dim regions of the conflict between man's highest spiritual yearnings and his constant craving for immediate satisfactions. This is the area where most spiritual writings begin to dim out and lose their touch.

The last three chapters of the book are devoted to more technical questions concerning the spiritual life that have been the subject of some difference of opinion among spiritual writers. The first of these concerns the function of mystical experiences in man's spiritual progress; the second discusses the nature of true mystic experience; and the third is concerned with the elevated states of spiritual betrothal and spiritual marriage. In dealing with these difficult matters the author is careful to answer the charge that these phenomena can be traced to neurotic origins. At the same time he avoids giving undue importance to visions, locutions and ecstasies, pointing out that they are not essential elements of spiritual growth or unmistakable signs of progress. He is content to apply the simple test invoked by the Saviour: "By their fruits you shall know them."

An epilogue outlines a concrete plan that should be followed by one who desires to lead a life with God. An appendix offers carefully selected titles on the spiritual life. A second appendix presents the questionnaire and some pertinent comments on its use.

The Life of Man with God fills a great need of both religious and lay seekers after God in our day. To the religious it offers the needed insight into human dynamics that will help him to see and patiently wait for true growth of the spirit, which must take place within a setting of defense reactions, ambivalent attitudes and unresolved hostility, not to mention glands, muscles and allergies. Its appeal to the layman is in its presentation of a vision of the spiritual life that is not a watered down version of monastic ideals, but the clear call of the Master: "Be ye perfect as your Heavenly Father is perfect."

Loras College
Dubuque, Iowa

Timothy J. Gannon

Brody, Sylvia PATTERNS OF MOTHERING. New York: International Universities Press, Inc., 1956.
Pp. 446. \$7.50.

This is an interesting book and not the least of its appeal lies in the fact that it is well-written. In spite of considerable repetition, necessitated by the nature of the contents, the style manages to escape monotony and remain smoothly readable. The attractiveness of the volume is further enhanced by careful editing and a pleasing format--which presumably account for the price.

The work is erudite and scientific as well as interesting. It surveys a tremendous amount of relevant literature, discloses a thorough knowledge of psychoanalytic thinking and usually draws a cautious line between fact and theory. If for no other reason, it would be valuable because it emphasizes how little we know about the dynamic factors influencing the mother-child relationship.

This particular study makes use of material obtained by an Infancy Research Project of the U.S. Public Health Service and the Menninger Foundation. It is concerned with the behavior of the mothers of 32 infants:

four boys and four girls at each of the age levels of 4, 12, 20 and 28 weeks. The interaction of mother and baby was systematically observed and recorded, and the attempt was made to codify and quantify the data so that they would be amenable to some sort of statistical analysis. Measures of the sensitivity, consistency and frequency of maternal behavior allowed 29 of the mothers to be divided into four groups ranging in size from four to eleven members, and characterized by varying degrees of mothering adequacy. Three mothers were unclassified because their behavior differed so markedly from that of the groups and each other. It was postulated that the activities centered around feeding would be most representative of a mother's general behavior toward her infant and in approximately two-thirds of the cases the assumption was regarded as proven. For mothers of the youngest infants, methods of Moving them appeared to be more significant than Feeding. The author concludes that observation of feeding behavior can lead to an understanding of maternal attitudes and proceeds to consider from a psychoanalytic point of view the theoretical implications of this finding for personality development.

Over half of the book is devoted equally to critical review of the literature and detailed description of the subjects' behavior, both of which will be helpful to students of child psychology. The remainder is divided between a report of methods and results and a discussion of their pertinence to psychoanalytic hypotheses. Appendices furnish forms and tabulations of data and there is an extensive bibliography. It has already been indicated that Dr. Brody maintains a critical attitude and she has herself enumerated the limitations of her study: the small number of subjects, the paucity of information about their personal histories, the absence of information about unconscious processes in them, the use of observations made sometimes by only one or two observers, the coding of the raw data by a single investigator and the tentativeness of the conclusions. For Catholics, the last section of the volume and especially the final chapter on "Instinctual Aims and the Process of Mothering" will be least acceptable. Insofar as the book is highly specific its value is restricted but it deserves recognition as a thoughtful approach to a topic of universal human importance.

Milwaukee County Guidance Clinic
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M. Gertrude Reiman

Simoneaux, Henry J., O.M.I. **SPIRITUAL GUIDANCE AND THE VARIETIES OF CHARACTER.** New York: Pagent, 1956. Pp. 248. \$5.00.

According to the dust jacket, this work started as a doctoral dissertation, apparently, at the Gregorian University. It is a comparison of La Senne's character questionnaire and the author's attitude scale designed to uncover the relationship between spiritual guidance and character.

The preface by Fr. André Godin, S.J., who directed the research, takes note that professional psychologists will react to the fact that the materials used in this study have no objective validity. Nevertheless it is offered as "a useful instrument to spiritual counselors" (p. 2). Fr. Godin assures the reader that the "undertaking was theoretically well thought out and accomplished in a very practical way" (p. 2).

The author is also very much aware of some of the objections to using La Senne's system (p. 55 seq.). He does not attempt to justify the system but explains that it is "the best we have for practical purposes" (p. 57). He goes on to point out how thoroughly it has been studied and that "the strongest point in favor of this system of characterology is that it is a system which priests actually engaged in the work of spiritual direction (and others in that of any type of guidance) can understand and put to use in gaining knowledge of those they direct" (p. 58).

As a control, the subjects of the study were major seminarians of one religious congregation, so that differences could be ascribed to character rather than such things as attitudes induced by a given culture or rule. The fact that the language of some was French, but of others English necessitated the translation of the ten item questionnaire. "Several priests were consulted to make the translation as accurate as possible" (p. 59). It was also found necessary to modify the original questionnaire. This procedure is probably justified, since the importance of its validity has been dismissed. To obtain "added dimensions to each item" a five point

scale was used. The characters were distinguished by the use of medians; those above the median were, for instance, emotional and those below unemotional. Analysis of variance was applied to the eight characters so distinguished and to their responses to each item of the attitude scale. A number of significant differences were found which are interpreted, in the opinion of this reviewer, rather freely by the author.

Personally, we doubt the wisdom of recommending this work based on non-validated guesses to spiritual guides who are notoriously weak in psychology.

Father Simoneaux has done an excellent job of plotting the area of investigation in the first part of his book. So many possible approaches suggest themselves that only a dullard would come up with less than a hatful of ideas. It is easy at that point to say what the author ought to have done. Our recommendation: let the student who is looking for a good research problem read this book and try to do what he thinks the author should have done. This would make Fr. Simoneaux happy, for he meant this work to be a beginning and a stimulus in an important but neglected area of psychological study.

St. Benedict's College
Atchison, Kansas

Rev. Dunstan J. Wack, O.S.B., Ph.D.
Chairman, Department of Psychology

Bruner, Jerome S., Goodnow, Jacqueline J., Austin, George A. A STUDY OF THINKING. With appendix on Language by Roger W. Brown. New York: John Wiley and Sons, Inc., 1956. Pp. xi + 330. \$5.50.

This carefully planned piece of research is welcome evidence of the renewed interest among psychologists in the specifically rational characteristics of human behavior. The introduction makes it clear that this book does not profess to provide a general survey of the whole subject of thinking. For the purpose of this work, "thinking" is, quite legitimately, taken in the somewhat narrow sense of achieving, retaining, and transforming information about facts accessible to experience; and within this framework, the scope is further limited to a detailed exploration of the processes by which a thinker learns to group things into different classes. While the book does contain a number of definite conclusions, its chief aim seems to be to suggest research methods, and to draw attention to the many problems in this area which have not yet received even a preliminary survey. The point of view is psychological rather than philosophical, and the methods are experimental and quantitative rather than those of phenomenology. The appendix on "Language and Categories" is an introduction to some psychological aspects of linguistics, and contains an account of the ideas of Whorf and others on the relationship which exists in a given culture between its forms of language and its forms of thought.

The key-word to the whole study is "strategy;" and by "strategy" is meant any method by which one attempts to discern the defining characteristics of a concept, which as yet has been grasped only in a tentative way. The authors set out in careful detail a variety of strategies which on theoretical grounds would be appropriate for different situations and purposes; and then a comparison is made between these "ideal strategies" and those which their subjects actually used. The basic notion of "strategy" is developed with originality, and its experimental application is carried through ingeniously, thoroughly, and with a proper sense of the limitations which arise from the simplified materials and situations with which the experiments are concerned.

A work such as this cannot avoid accepting at least provisionally some philosophical presuppositions. The authors give fair warning that their principles are those of "contemporary nominalism." The consequence is that a reader with a Thomistic background will find himself differing from them on many points. In particular their fundamental assumption that categories are constructed rather than given needs qualification, and their notion of a "disjunctive concept" seems to need further analysis. At the same time, the book has much to offer the reader whose formation has been along the lines of Scholastic philosophy. It sets before him a working model which shows in simplified form some of the characteristic procedures of a non-Scholastic system of logic. Moreover, the excellently worked out examples taken from the physical sciences illustrate most strikingly the important distinction between the ontological concepts of philosophy, and the concepts used

in science which are often largely "operational." It is useful also to be given a reminder about the importance in our thought of probable judgments, which those with some acquaintance with philosophy are apt at times to undervalue.

Throughout the book the authors have tried, on the whole with success, to draw a line of demarcation between their assumptions in philosophy and their methods in psychology. The result is that anyone, irrespective of his philosophy, who wishes to explore this area of concept attainment, which is still for the most part unmapped, will be grateful for the technical help to be had from these experienced guides.

Ushaw College
Durham, England

Rev. Denis Fahy

Henry, William E. *THE ANALYSIS OF FANTASY*. New York: John Wiley and Sons, 1956. Pp. xiii + 305. \$6.00.

This book presents an exhaustive, detailed method of analysing phantasy material elicited from Murray's Thematic Apperception Test. Dr. Henry's efforts represent a sober approach to character analysis that reflects a thorough grounding in personality theory, good sound clinical judgment with final conclusions based only on data already at hand. His conceptual framework for the analysis of phantasy life is painstakingly spelled out in detail, and this method should be easily applicable to other sets of pictures.

While the busy clinician under the demands and pressures of service in his work setting will probably not have sufficient time to be able to enjoy the luxury of using Dr. Henry's method in its entirety, this text should prove to be a valuable and handy desk reference; a source to be kept within easy reach. Dr. Henry has fully outlined in clear detail all of the steps involved in the process of interpreting a T.A.T. protocol. His separation of the form of the stories from the content elements, while admittedly artificial, is a useful device to show the complex of ways in which variations in stories may occur. Further breakdown of the content of the stories into three basic areas, Positive Content, Dynamic Structure of Content, and Negative Content aids one to see more clearly the underlying assumptions and generalizations the subject in telling the stories makes about himself, his world and the resultant interaction between the two. The chapter on "A Conceptual Framework for Individual Case Analysis" covering eight important areas to be considered, each of which is amply elaborated, will provide the clinician with a workable model around which a meaningful design of the subject's personality can be organized. The comparison of selected single stories and the analysis of the complete protocols of four different subjects amply illustrate the process of interpretation as outlined by the author.

For the graduate student beginning to work with projectives *The Analysis of Fantasy* will provide a sound introduction to an area difficult to master. In this connection a graduate course on the T.A.T. might well be built around this text. The selected bibliography will prove helpful, as will the detailed outline of the stimulus properties of the T.A.T. pictures.

Dr. Henry marshalls his facts in logical order. He tests suggested hypotheses raised by T.A.T. material in an orderly manner and presents conclusions that are substantiated or warranted by factual data. If anything, he errs on the side of caution.

There is nothing in this book which conflicts positively with Catholic principles. Rather it is another scholarly, scientific effort to throw into relief, or to turn a powerful searchlight on the dynamics of human adjustment, both in breadth and in depth. In such a work, a Catholic point of view need not be considered, as the author remains strictly within the framework of his subject.

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